

Millennial Star



By courtesy of Franz Hanfstaengl, Munich

Christ Among the Children

(See page 442)

RIVER RIBBLE, PAGEANT, BALL—Will You Be

There For Them All ?

JULY 30th-31st—AUGUST 1st-2nd.

Just a few of the outstanding events at the Centennial conference in Preston and Rochdale, Lancashire, during August Bank Holiday:

FRIDAY, JULY 30th—PRESTON

1.0 p.m. Commencement of group pilgrimage to historic scenes in Preston—First Elders' Lodge, Old Cockpit, Vauxhall Chapel, River Ribble.

3.0 p.m. Open air service on banks of River Ribble. Memorial Plaque to be unveiled by President Heber J. Grant.

SATURDAY, JULY 31st—ROCHDALE

8.0 a.m. General Registration begins.

1.30 p.m. Speech and Music Exhibitions.

3.30 p.m. Rochdale Greys Baseball Game.

8.0 p.m. Pageant in Rochdale Town Hall—"The Everlasting Doors."

"Be ye lift up, ye everlasting doors; and the King of glory shall come in."—Psalms 24:7.

SUNDAY, AUGUST 1st—ROCHDALE

9.0 a.m. Testimony meeting, Town Hall.

11.0 a.m. Town Hall meeting, with Sunday School atmosphere.

2.30 p.m. Town Hall meeting, stressing M.I.A. and Primary.

6.30 p.m. General meeting in Town Hall. President Grant will be the principal speaker, as well as the Mission Authorities. Special musical numbers.

MONDAY, AUGUST 2nd—ROCHDALE

9.0 a.m. M.I.A. awards.

10.0 a.m. Institute meetings.

2.0 p.m. Sports Events. Huge demonstration, with mass formations, and special presentations to the General Authorities.

7.0—12.0 p.m. Grand Centennial Ball, in Carlton Ball Room. (Exhibitions of Gleaner, Bee Hive, Relief Society and Genealogical Departments will be displayed during the entire conference in Rochdale Branch Chapel.)

SEND YOUR RESERVATIONS TO:--

THE EXECUTIVE SECRETARY,

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THE LATTER-DAY SAINTS' MILLENNIAL STAR

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Museum 1354

We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul: "We believe all things, we hope all things," we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—13th Article of Faith

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THIS WEEK'S COVER—

Third in a series of biblical pictures by Heinrich Hofman which the *Star* has obtained permission to publish on its covers is the print of Christ among the little children. The Saviour loved none more than He did children. Often they were the subjects of his sermons. "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven," was the answer of the Master when He was asked if He were not too busy to see them. On one occasion He said: "Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." (Matthew 18: 4)

A FORMULA FOR SPIRITUAL KNOWLEDGE

By ELDER FLOYD G. EYRE

Member Y.M.M.I.A. General Board.

I RAISE this challenge and ask you to think it through with me: How do we obtain spiritual knowledge? Can there be a verification in the moral and spiritual world? Can we put spiritual truths to a test, as we do the physical? Where is the laboratory, and what methods must we use in that field of the spiritual? I propose to discuss these queries and hold before you the great spiritual formulas of the ages, used by the spiritual experts, if I may choose to so call them. Also to apply them in our educational process.

A very close personal friend and student of the Master Spiritual Expert, Jesus the Christ, gives a formula in his record, James 1: 5-6: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed."

This wavering man is like the one in the physical laboratory who substitutes one chemical for another, who does not follow his formula. Of course, the experiment fails. The law was not followed nor obeyed.

This truth expressed by James has been tested. It works. It has been verified. To know the origin and the interesting history of the Church of Jesus Christ of Latter-day Saints—"a marvellous work and a wonder"—is to know the verification of this New Testament spiritual formula.

Moroni, spiritual expert who lived in America about 400 A.D., gives us one in these words:

And when ye shall receive these things—things of God, spiritual things—I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, He will manifest the truth of it unto you, by the power of the Holy Ghost. And by the power of the Holy Ghost ye may know the truth of all things.—Moroni, 10: 4-5

The last sentence especially gives us a fact concerning spiritual knowledge. I quote it again: "By the power of the Holy Ghost ye may know the truth of all things."

When man discovers the way to receive the Holy Ghost, the supreme spiritual awakening blessing given of God to man, when that spiritual influence is the source of our inspiration, then our spiritual lamp is lighted; we walk in the light of truth; our spiritual birth becomes a reality.

The great character of the Christian era, who received his training and knowledge at the feet of, and by personal experience with our Lord Jesus, not only found this question answered, and the how of it, but he passed it on to us in his second general Epistle. Here it is:

And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience Godliness; and to Godliness brotherly kindness;

and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.—2 Peter, 1: 5-8

You will notice these things, these virtues must be a part of us—our minds, our hearts, our souls, features of our make-up.

Now, how different in method and materials is this to that of the physical laboratory? Men, it seems, are not willing to follow this formula. As a result, few, relatively, obtain the truth. Surely law is just as certain and fixed in the realm of moral and spiritual things as it is in this material world. A classical expression of this law is given by a modern expert in this field. Hear his language:

There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated. And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated.—Doc. & Coy. 130: 20-21.

Where will you find a more profound statement in all literature?



"By the power of the Holy Ghost shall truth be poured upon the world."

Great things are usually simple things. Life is sustained by obedience to the physical laws related to life. If we desire to become efficient in any of the arts of life we must obey certain laws by which the respective talents are developed. In the same way, if we desire to obtain any spiritual blessings, we must obey the laws upon which they are predicated.

Christ, our Lord, the highest authority one can introduce or consult on this theme, laid down the general principle of verification in religion, when he said: "If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.—John 7: 17.

Our problem is simple: Find the will of God and do it. The result is certain. The promise will hold.

Spiritual truth is derived by direct contact of the human spirit with spiritual forces.

Job says: "There is a spirit in man, and the inspiration of the Almighty giveth them understanding."—Job 32: 8.

Paul said: "No man can say that Jesus is the Lord, the Messiah, the anointed one, but by the Holy Ghost."

So do we not see the harmony in all the formulas, even though they were given on different lands in different ages? Truth is always in harmony with truth. The test of truth is coherency. We note it running all through these.

Our answer again is found in the words of Christ to a modern prophet. Let us ask ourselves if it has the right ring. That is a good test, I have discovered.

Therefore, O ye that embark in the service of God, see that ye serve Him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day. Therefore, if ye have desires to serve God, ye are called to the work;

And faith, hope, charity and love, with an eye single to the glory of

God, qualify him for the work.

Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, Godliness, charity, humility, diligence. Ask, and ye shall receive; knock, and it shall be opened unto you.—Doc. & Cov. Section 4.

The same Master Genius revealed our answer through the Prophet of this dispensation, to a man named Oliver Cowdery. Test it by the same test. He said:

Therefore, if ye will ask of me you shall receive; if you will knock it shall be opened unto you.

Now, as you have asked, behold, I say unto you, keep my commandments, and seek to bring forth and establish the cause of Zion;

Seek not for riches, but for wisdom, and behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich. Behold, he that hath eternal life is rich.—Doc. & Cov. 6: 5-7

Perhaps the clearest expression on our query to be found in sacred writ is this:

Behold, thou hast a gift, or thou shalt have a gift if thou wilt desire of me in faith, with an honest heart, believing in the power of Jesus Christ, or in my power which speaketh unto thee.

And now, verily, verily, I say unto thee, put your trust in that spirit which leadeth to do good—yea, to do justly, to walk humbly, to judge righteously. . . . I will impart unto you of my spirit, which shall enlighten your mind, which shall fill your soul with joy.

And then shall ye know, or by this shall you know, all things whatsoever you desire of me, which are pertaining unto things of righteousness, in faith believing in me, that you shall receive.—Doc. & Cov. 11: 10-14

These are a few of the best formulas for obtaining spiritual knowledge and becoming what we may term a spiritual person. These must be used in the great laboratory of life, in the stream of living, for here the test tube, the X-ray, the microscope, or the microphone, are of no use whatever.

You have noted that the equipment necessary is first, a desire to know, sincerity, faith invincible, a pure life, a righteous, unselfish desire, a finding of the great spiritual forces of life; a contact with God, a receiving literally of the baptism of the Holy Ghost. With these qualities, in this way men have obtained the great body of spiritual truths we now have. This is an individual process. No soul has ever entered into this sacred shrine except through this door. You and I can enter no other way.

The educational programme of the Latter-day Saint Church utilizes the major facts of this thesis in its many institutions for the spiritual direction of her youth. I might say that no people place greater emphasis on education than the Mormons, because of the basic belief and philosophy we teach. May I present just a mere sample of these basic principles:

"The glory of God is intelligence, or, in other words light and truth; light and truth forsake that evil one."

Here is another one: "It is impossible for a man to be saved in ignorance."

Here is one: "I have commanded you to bring up your children in light and truth."

And what about this one: "Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection."

In the light, then, of these major statements, a Chicago judge, in discussing youthful criminals the other day, said

(Continued on page 444)

KEYNOTE OF A PROPHET'S LIFE

By Elder Bertram T. Willis

MORE than two thousand years ago in the western world now known as America, the great city of Zarahemla stood as the capital city of a great nation—the Nephite nation. Leader of the people at that time, about 100 B.C., was King Mosiah. Living also in Zarahemla was a young prophet, known in the Book of Mormon as Alma the Younger. His father, Alma the First, was the High Priest of the national religion, and because of the high social position of his family in Zarahemla, Alma the Younger was an intimate friend of King Mosiah's four sons. Both Mosiah and the elder Alma were mature, righteous men who had laboured constantly to build up the church and the religious tone of the Nephite nation. But their sons, spoiled by wealth and high social standing,

did not follow the examples of their fathers. They brought much anxiety to their parents because of the wickedness of their lives and the attempts they made to discredit the Church.

From The Pulpit

As Superintendent of the Mission Sunday School General Board, Elder Bertram T. Willis, writer of the accompanying article, has visited many Sunday School congregations throughout the mission. Among the many fascinating stories that he has told to these groups, is one from the Book of Mormon. At the request of the *Millennial Star* he has condensed the story for its readers. For the past year, Elder Willis has conducted the Millennial Chorus which is singing its way into the hearts of Britons.

As time went on, however, the lives of all five young men were changed as by a miracle. One day Alma was struck with paralysis and could neither speak nor move. Suddenly fearful, his four royal friends joined the others in fasting and prayer, and after two days and nights the paralysis left. Alma related how, during his illness, an angel had come from the presence of God and rebuked him for his past life

and had given him instruction for the future.

For nine years thereafter Alma and Mosiah's sons, Ammon, Aaron, Omner, and Himni, laboured zealously to explain the scriptures to all their countrymen. The Nephite people had the religious records that the original families had brought with them from Jerusalem. Alma's teachings and the teachings of the Church were based upon the Mosaic Law found in these records. Alma also prophesied of the coming Redeemer, a theme which later became the favourite subject for his sermons.

In the year 92 B.C., aged King Mosiah began to provide for the continuation of government at his death. Counselling with his four sons, he decided for the future good of the nation to appoint judges to govern the people, and to present his reasons in a proclamation for the change in government. Alma was chosen the following year to be the first chief judge, Mosiah's sons accepting their friend as leader in the new

government. In that same year the elder Alma, now aged 82, passed away, having conferred shortly before his death the office of High Priest of the Nephite church upon his son Alma. Soon after, King Mosiah died and Alma the Younger was left with the double responsibility of being the chief judge of the land, the first in history, and also the High Priest of the Church.

For the next few years the Nephite nation prospered under the new system of government. But along with wealth came pride and iniquity. Alma, with the reins of the government in his hands, saw with alarm the rising iniquity and inequality among his people. In the year 83 B.C., realizing that something had to be done quickly, he adopted a plan, bold, desperate, and startling to the people of Zarahemla, even within its humblest homes. What did he do?

First, he resigned his office of chief judge, the highest in the nation, and conferred it upon a wise man named Nephiah. Then he went among the people to teach them truth and the way of life, "seeing no way that he might reclaim them save it were in bearing down in pure testimony against them." The four sons of Mosiah, still true to Alma and the teachings of their fathers, promised to help. Almost immediately they departed and commenced their labours. These five Nephite aristocrats became ordinary travelling preachers, the butt of the market place ridicule.

This must have been sensational for the Nephite people. Such a thing had never been done before by leaders of a nation. Perhaps many readers of the Book of Mormon have wondered if the above incident could be true to life. Nevertheless, Alma preached in Zarahemla, Gideon, Ammonihah, the land of Melek, and the land of Sidom. The story of his experiences during the two years is contained in thirty-two pages in the Book of Mormon. In each city he preached repentance and prophesied the coming of Jesus Christ in Jerusalem, the land from whence their forefathers came. Everywhere was his mission successful except in Ammonihah. But even there he found two men, Amulek and Zeezrom, who helped him much in other places. Meanwhile Aaron, Ammon, Omner, and Himni were having great success among the Lamanites.

Often I have wondered, in memory of the beautiful story of Alma. What was the keynote of his life? Has there ever been a similar character and incident in history? Only in the life of Christ do I see a parallel and, of course, even one of greater contrast.

Alma and his brethren accepted a lower station in life to do a greater work. Jesus descended from His glorious place in heaven, and chose to grow to mortal manhood in Nazareth, the lowliest of Jewish towns. He chose to be scorned by his fellow townsmen and by the countries learned. He finally allowed Himself to suffer death in the most humiliating and most painful way that men could conjure. Yet Jesus Christ was "The Mighty God, The Prince of Peace." Humility was the keynote of his life.

Let each one of us profit by the example of Alma who knew that it is only through humility that a man can influence his fellowmen for righteousness and gain the favour of his God.

OPENING THE CENTENARY

PRESIDENT HEBER J. GRANT will officially open the British Mission Centennial celebration on Tuesday, July 20th, when he dedicates the new Liverpool Branch Chapel.

Besides being the first event in the observance of the Church's hundredth anniversary in Britain, the dedication of the Liverpool Chapel will carry much more significance. First of all, it will be just exactly a century since the first Mormon missionaries landed in Liverpool to proclaim the Gospel message to Britain. Elder Heber C. Kimball and his six companions stepped off the *Garrick* at Merseyside on July 20th, 1837.

Next, the new Liverpool Chapel, located at 301 Edge Lane, is just a few yards from where historic Durham House stood, which served as Headquarters of the European and British Missions for a quarter of a century. It was President Grant who moved the Church Headquarters from 10 Holly Road to Durham House at 295 Edge



President Grant and his Counsellors *

He will dedicate Branch Chapels.

Lane in 1906 while he was presiding over the European and British Missions. The services will begin at 7.30 p.m.

On the following evening, President Grant will dedicate the Burnley Branch Chapel, and then on Thursday, July 22nd, will go to Bradford to dedicate the recently acquired chapel in that city.

From Bradford he will return to London, where on Sunday, July 25th, he will be present at the services in Southwest London Branch Chapel at 2.30 p.m. and at 6.30 p.m. that evening in North London Branch Chapel.

The President will go to Wales on Monday, July 26th, where, at 7.30 that evening, he will dedicate the Merthyr Tydfil Chapel, just recently completed. During the Centennial Conference at Rochdale, it is planned to hold a special service on Sunday, August 1st, to dedicate the Rochdale Branch Chapel.

President Grant is now touring the German Mission, and is scheduled to arrive in London from Berlin on Monday, July 19th, in company with his secretary, Elder Joseph Anderson, and his grandson, Elder Richards G. Smith, recently released as a travelling missionary in Great Britain. President Richard R. Lyman, and Hugh B. Brown, new British Mission President, who have been travelling with President Grant, arrived in London this week to make preparations for his visit.

—PARRY D. SORENSEN

* Left to right: President J. Reuben Clark, Jr., President Grant, and President David O. McKay.

THURSDAY, JULY 15th, 1937

EDITORIAL

MUSICAL ZION

In our last editorial we drew attention to the fact that Great Britain had produced an unusual number of men of letters and public speakers of the first rank, and that among those of talent in the Church were a rather large group who followed the national pattern. In this there is nothing surprising, but what is surprising is the number of men from Great Britain who became musical leaders in the new world, and who helped, definitely, to create and establish a centre of musical culture in the West far away from the recognized centres of culture of the United States. Why should this be so when Great Britain has no outstanding record for musicians? If we must answer our own question we can only say we do not know; but it was most fortunate that it was so.

Others have written before of the contribution of the British to the music of the Church, indeed it is a matter so compelling that it may not easily be passed by. But this is a Centennial year, and a centenary calls for a review of the past.

First of all there was George Careless, recognized in musical circles in his native land. He came to Utah and was made the leader of the Tabernacle Choir. The Tabernacle, reputed to have the largest seating capacity of any Church in the United States, was there with its wonderful acoustic properties, and later the great organ built by a son of a great Britain was installed. Then, too, the Salt Lake Theatre, in every sense representative of the theatres of America, was built in the sixties. George Careless was made its orchestra conductor.

In the heart of a desert that reminded many people of Indians, Cowboys, cattle thieves, and lawlessness in general, there came from the body of the Saints, whose

**Presented
the "Messiah"** lives must have been in strange contrast to their surroundings, men and women who under Professor Careless's training sang the "Messiah" in a manner creditable to the populous centres of the East. George Careless was a superb conductor of both choir and orchestra, a rare and gifted composer, never better perhaps than when he was composing for special occasions, with 63 compositions to his credit in Latter-day Saint Hymns.

Joseph J. Daynes, first organist of note in the Church, was born in Great Britain. He was organist in the old tabernacle and for many years organist in the large tabernacle. He was a composer of ability; among his compositions are twenty-seven Latter-day Saint Hymns.

It was in the seventies that A. C. Smyth, born in Great Britain, also a composer of music for Latter-day Saint Hymns, was supervisor of music in the Salt Lake City Schools. The Gilbert and Sullivan operas had been received with tremendous

enthusiasm in the city of New York. Ten companies were attempting to meet the popular demand in that city. A. C. Smyth took his school children and formed a large chorus, and from the talent of the state produced the Gilbert and Sullivan operas in the Salt Lake Theatre so well that George D. Pyper having in mind A. C. Smyth's work and also that of the Salt Lake opera company, was constrained to say that the Salt Lake productions of the operas compared favourably with the metropolitan productions.

One is also reminded of the contributions of Charles J. Thomas, who led the Temple Choir for many years and appears to have been connected with the Tabernacle Choir for a period of time. "To Professor Thomas belongs the distinction and honour of being the first orchestral leader for the Salt Lake Theatre and for being the first to receive a testimonial benefit in that historic house." He, too, has set some of our Latter-day Saint Hymns to music.

Ebenezer Beesley, born in Great Britain, is credited with composing music for sixteen hymns in the Latter-day Saint hymnal. He led the Tabernacle Choir for many years, carrying out the tradition of those who had preceded him in the quality of music sung.

Then came Evan Stephens, from Wales, who was as versatile as was George Careless. He not infrequently wrote both the words and music of his songs.

Composer of Eighty-four Hymns In the field of musical composition he has a brilliant record. Eighty-four hymns were set to music by him, which is the largest number published of any composer. Then he has written a number of beautiful anthems. Of these anthems perhaps the most popular is "Let the Mountains Shout for Joy," which was born in the valleys and not only reveals the beauty of the mountainous country, but has in it the spirit and sublimity of the Gospel of Christ our Lord. When the Psalmist David wrote the twenty-third Psalm he voiced spiritual truths by relating the shepherd life of his own country in figurative language. Evan Stephens has employed something of the same technique; he has taken the salient features of the landscape of Zion and made them symbols of some of the great spiritual truths of the restored Gospel. He has done it through combining both poetry and music, and few things are more soul stirring and more truly uplifting than beautiful words set to beautiful music.

These people who heard the Gospel in their native land had every God given gift aroused within them through the spirit of the Gospel; then they came where the talent of people was being sought out that it might be used for the glory of God. They found the place they could best fill awaiting them. The Gospel of Christ, the Zion of the new Jerusalem gave them their opportunity and they lent to it their gifts, and the result was a centre of culture both musical and dramatic that has always interested the student and caused Edgar Lee Masters, the poet, to say, that were he seeking a community where he could live in an art atmosphere and develop the poetic gift within him, he should in all probability choose Salt Lake City.—ALICE LOUISE REYNOLDS.

NEW LIGHT ON AN OLD TRADITION

By Elder A. Z. Richards, Jr.

IN this world of ours, tradition plays an important part in the lives of people. Many explorers who went into the tropical regions of Africa returned to tell us of the important role it plays in the lives of a native people. To-day the philosophies of these black men are based upon the legends which have been handed down from father to son through countless ages. Who can tell how much has been added to each legend in every generation? All we can know is that tradition persists, and that from all corners of the globe comes a similar story.

The prevalence of tradition we see everywhere, even in our own complicated civilization. Time often sanctifies error along with truth and hands it down as tradition. Even in Christian history we see how many hundreds of years ago changes crept

into the church. Laws of God were changed by men for their convenience, and time has made them sacred.

One doctrine generally accepted by Christian people to-day—one which has no foundation aside from tradition—is that of infant baptism. Nowhere in the holy scripture is there mention that children should be baptized. The unscriptural and repellent dogma, based upon the untruth that



A Baptism in the South Seas

*Immersion is the only form acknowledged
by the Church of Jesus Christ.*

every babe born into this world is contaminated by the original sin and is therefore vile in the sight of God, has long cast its dark shadow over the minds of men. From this conception has come its practice and the perverted doctrine of damnation for those who die unbaptized. This doctrine alone has brought untold misery into the world, and although to-day even the most radical of churches has modified its teaching on this subject, many are yet in doubt as to what really is the destiny of the babe that dies without baptism.

Why do men misinterpret the word of the Saviour when He said: "Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven"? (Matthew 19: 14) He did not command the children to be baptized. There is no indication in the passage even that water was near. An early writer has tersely remarked: "From the action of Christ's blessing infants, to infer they are to be baptized, proved nothing so much as that there is a want of better argument; for the conclusion would with more probability be derived thus: Christ blessed infants, and so dismissed them,

but baptized them not; therefore infants are not to be baptized."

That baptism is essential to individual salvation has always been a tenet of the Church of Jesus Christ. The ordinance is necessary for the remission of sins, and is the only gateway of admission into the Kingdom of God. Yet faith in God and genuine repentance are prerequisites to effective baptism. In all consistency, therefore, baptism can be required only of those who are capable of exercising faith and of rendering repentance.

The undeveloped mind of a babe is incapable of conceiving sin, of experiencing faith, or of comprehending repentance. Satan has been given no power to tempt little children. St. Paul plainly said: "For as in Adam all die, even so in Christ shall all be made alive."—(I Cor. 15: 22). Jesus atoned for the sin of Adam that "men might be held accountable for their own sins and not for Adam's transgression," and also that He might have claim upon every child that dies before the age of accountability.

These things the Latter-day Saints know because they have the words of a prophet on this very subject. In the year 1830 the Book of Mormon was first published. Therein we read, in an epistle of the ancient prophet Mormon to his son Moroni:

Listen to the words of Christ, your Redeemer, your Lord and your God. Behold, I came into the world not to call the righteous but sinners to repentance; the whole need no physician, but they that are sick; wherefore, little children are whole, for they are not capable of committing sin; wherefore the curse of Adam is taken from them in me, that it hath no power over them. And after this manner did the Holy Ghost manifest the word of God unto me; wherefore, my beloved son, I know that it is solemn mockery before God that ye should baptize little children.

Behold, I say unto you that this thing shall ye preach—repentance and baptism unto those who are accountable and capable of committing sin; yea, teach parents that they must repent and be baptized, and humble themselves as their little children, and they shall all be saved with their little children. And their little children need no repentance, neither baptism. Behold, baptism is unto repentance to the fulfilling the commandments unto the remission of sins. But little children are alive in Christ, even from the foundation of the world. . . . Little children cannot repent; wherefore, it is awful wickedness to deny the pure mercies of God unto them, for they are all alive in Him because of His mercy. And he that saith that little children need baptism denieth the mercies of Christ, and setteth at naught the atonement of Him and the power of His redemption.—Moroni 8: 8-20.

Further the Church of Jesus Christ of Latter-day Saints proclaims to the world in the words of the Lord, Himself, the status of acceptable candidates for baptism:

All those who humble themselves before God, and desire to be baptized and come forth with broken hearts and contrite spirits, and witness before the Church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve Him to the end, and truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins, shall be received by baptism into His Church.—Doctrine and Covenants 20: 37.

Also in strict command:

No one can be received into the Church of Christ, unless he has arrived unto the years of accountability before God, and is capable of repentance.—Verse 71.

By other revelation the Lord has designated eight years as

the age at which children may be baptized into the Church. At an earlier age, however, children are to be brought to the elders of the Church, and be blessed in the name of Jesus Christ, after the pattern set by the Master in the course of His personal ministry.

It is by taking advantage of these divine rites which God has placed in His Church that men obtain a fullness of life. When these rites are changed by the authority of men, then mankind must not expect to be able to gain that fullness.

A FORMULA FOR SPIRITUAL KNOWLEDGE

(Concluded from page 436)

this—I quote from this judge in Chicago:

In the check-up I have made so often, I have, as I have told you, usually found the elements which, blended, make a good boy or girl, and later a worthwhile citizen or a fine mother. All except the most important one.

I have asked, concerning these youths, "What spiritual education did he have?" And the answer has almost invariably been, "None!"

The judge further says:

I would say to parents that when they worry about all the other modern things, to also worry about religion. Teach children, or have them taught, through religion, the great lesson of life—that goodness is happiness. I mean by that the happiness that comes from a home reasonably comfortable; where parents are reasonably kind; where study and play are reasonably balanced.

Do these things for the growing children, and the problem of youth in connection with crime will be as nearly solved as the human element can solve it.

Such is the verdict of a man on the bench, with thousands of cases before him.

It is our conviction that youth can be brought to a religious and spiritual character, through right nurture and training in religion.

I would have you understand that in addition to a professional staff of teachers, the Church has thousands of teachers in the auxiliary organizations who teach and direct spiritual activities on the Sabbath day throughout the whole Church.

I think it helps for you to know that God is dependable, just and righteous; that morality is that established harmonic relation that we sustain to the constructive principles of our own nature. It helps a young man when he knows that life's greatest enrichment comes from intellectual and spiritual activities. I find it helps young people to know that the good life and self realization are found in a life of temperance, moderation and self control.

It helps greatly in youth to know that cheerfulness, gentleness, courage, honesty, sincerity, refinement, service, faith, virtue and love are among the positive qualities of character which will insure happiness and joy in life to-day.

I discover that it helps youth to get on the right path to know that religion is life to-day—that rich, full, complete, more abundant life. It helps a lot of young men to keep straight to know that the universe is one of order, uniformity and law; that the great spiritual truths are the ones to which we must

anchor our lives.

I have discovered in men, young men, that when they get that vision of life it literally transforms them and they see with new vision; they comprehend, as never before, life has a purpose, it has become objectified, and it becomes a stay and guide to that youth in his problems.

One thing trained Mormon youth is conscious of is that his glory is his intelligence, and that intelligence or "light and truth" forsakes evil. This might sound hard, but we are not afraid of truth, so I present it: It is an indictment on the intelligence of a trained young man or woman to indulge in the negative things of worldly practice. "True intelligence forsaketh evil." The highest authority under heaven is responsible for that statement. I personally know hundreds of young people who are free from the common ills of physical life, because of their training through spiritual activities and spiritual experiences that are rational.

The Prophet Malachi long ago pointed to the time when the youth of God's Kingdom would be trained in a far different spirit and doctrine of life than that of the materialistic view. He saw the day that the youth of the Lord's Kingdom would "grow up as calves of the stall." Well, I was reared on a cow ranch in Wyoming. I know what Malachi meant by the pasture and the stall-raised calves. There is a lot of difference.

It is my conviction that the solution of our moral and social problems of our youth is found in rearing youth in an atmosphere and in activity of a rational spiritualized educational programme.

We court inquiry, and ask the sincere seeker for truth to study the plan of this organization, as to how it provides this rather unique and complete programme.

It is my testimony of a life of experience of twenty years in this field, that life becomes enriched, its purposes named more clear, by the application of these spiritual formulas in our private life and in our educational activities. I beg of you an interest in this thesis, and an application sufficient to bring us to the level where life's greater and permanent values are found.

SPECIAL STAR NEXT WEEK

Next week's *Star* will commemorate the Church Centennial in Britain and will contain 32 pages, double the size of the usual edition. There will be many other features in the unique issue, including a beautiful, two-colour picture on the cover, an extra number of pictures inside, including all of the Mission auxiliary officers, district presidents, and visiting General Officers.

Next week's *Star* will also contain the official programme for the Centennial conference in Preston and Rochdale, announcement of the winners of the prose and poetry contests, and the prizewinning poem and article. There will be many other features to make it a worth-while souvenir of the never-to-be-forgotten Centenary.

NEWS OF THE CHURCH IN THE WORLD

DIVISION of the German Mission into northern and southern parts and the appointment of Elder Alfred C. Rees to preside over the northern division was announced recently by the First Presidency. Elder Thomas E. McKay was previously appointed to preside over the southern part. A rearrangement of the German-Austrian and Swiss-German Mission boundaries was recently effected by the creation of a Swiss-Austrian Mission and two missions in Germany, due to the increase in membership and missionary work in these countries. President Philemon M. Kelly, head of the Swiss-German Mission, now presides over the Swiss-Austrian unit. President Rees is the father of Elder Richard D. Rees, who laboured as a travelling missionary in Great Britain, being honourably released last autumn.

THREE HUNDRED members of the Aaronic Priesthood, en route to the National Boy Scout Jamboree in Washington, D.C., participated in religious services held at the Sacred Grove, near Palmyra, New York, where the boy Prophet Joseph

Smith received his first vision. The Scouts also visited the farm on which Joseph Smith once lived and made a pilgrimage to Hill Cumorah, where the Angel Moroni delivered the Golden Plates of the Book of Mormon. At the Jamboree, the Church Scouts presented a drama portraying the trek of the Mormon Pioneers across the plains of Western America.

VISITORS at the *Star* Office last week were Elder P. V. Cardon and wife, of Washington, D.C. Elder Cardon has been making a two months' inspection tour of agricultural conditions on the Continent, under the direction of the United States Department of Agriculture, of which he is a member. He is chairman of the United States delegation to the International Grassland Congress, which begins Thursday, July 15th, at Oxford, with meetings at Aberstwyth, Wales and ending July 23rd at Edinburgh. Elder Cardon is one of four international experts who will take part in a B.B.C. programme to be heard Friday, July 16th, at 7.30 p.m., on the London Regional programme.

OF CURRENT INTEREST

JUST EIGHTEEN years after the first commercial service began across the narrow strip of sea that separates us from France, the two giant flying boats, *Caledonia* and *Clipper III* completed with great success the first commercial two-way air service across the Atlantic. On Monday, July 5th, at 7.57 p.m. the *Caledonia* took off at Foynes, Ireland, for Newfoundland, and at 10.12 p.m. *Clipper III* left Newfoundland for Ireland. Both destinations were reached without a mishap.

OFFICIAL figures issued last

week show that unemployment took a spectacular downward swoop last month. One hundred and thirty thousand workers were given jobs, although there are still more than a million unemployed. It is estimated that there are 548,000 more at work than a year ago at this time. The improvement was greatest in building and public works, boot and shoe making, cotton and wool textiles, iron and steel manufacturing, engineering, and ship repairing. Unemployment at present consists of 1,085,614 men, 29,612 boys, 209,441 women, and 31,931 girls.

FROM THE MISSION FIELD

Transfers—

Elder Arthur C. Porter was transferred from Norwich District to the *Millennial Star* editorial staff on July 12th.

Elder Paul S. Howells, assigned temporarily to the British Mission Office, was transferred to Birmingham District on July 6th.

Doings in the Districts—

NOTTINGHAM—Nottingham District Honour Day was held Saturday, July 3rd at Radford Recreation Grounds, Nottingham. Sisters Eva Williams of Eastwood Branch and Dorothy Blythe and Edith Limb of Mansfield Branch won achievement awards in the lady's athletic events. In the M Men public speaking division Brothers Wilford and Sidney Robinson of Nottingham Branch and Edward Wright of Hucknall Branch merited achievement awards. Sister Rhoda Tinson of Nottingham Branch achieved in the re-told story. Entrants in the Gleaner Chorus contest were Mansfield Branch, last year's winners, composed of Sisters Dorothy Blythe, Edith Limb, May Cooke, Susie Massey and May Hewardine, and Eastwood Branch, composed of Sisters Vivian Stapleford, Margaret Wykes, Eva Williams, Evelyn Hill and Annie Wild.

Three weekly illustrated lectures were presented during the month of June by Elders Edwin H. Lauber and H. Hooper Mortensen in the Nottingham Branch hall. Discussions at the first two were led by Elders E. Clark King and Norman A. Jensen, respectively, and at the third by Sister Elvera Campbell, lady missionary.

The lady missionaries, Sisters Campbell and Harriet Chamberlain, presented an illustrated lecture before the Nottingham Toc H, L.W.H. Club, on Tuesday, June 29th. On Friday, July 2nd, Supervising Elder Edwin H. Lauber gave a lecture on the Book of Mormon before the Friar Lane Adult School. Elders H. Hooper Mortensen and Orlando

S. McBride were in attendance and participated in the discussion that followed afterwards.

IRISH—At baptismal services held Saturday, July 3rd in Belfast Branch Chapel, Margaret Simpson was baptized by Elder Austin M. Scott and confirmed by President George H. Bailey of Sheffield District.

NEWCASTLE—South Shields Branch Relief Society conference was held Sunday, June 27th, under the direction of Sister Rachel M. Jones, branch president, assisted by her counsellors Sisters Daisy Fudge and Ellen Peacock. Speakers included Sister Margaret Walker, District supervisor, and Sisters Myrtle Foster, Hannah Hutchinson, Ada Briggs, and the members of the Relief Society Branch presidency.



Above is the Middlesborough M Men Football Club, champions of the Wednesday Friendly League. The members are, left to right, front row: Eric Watson, Joseph Davis, Brother Albert Atkinson, Charles Tinkler, Fred Jubb and Cyril Boyes; back row: Arnold Pickersgill, John Smith, Pat Barry, William Adams, Albert Seaman.

LEEDS—District President Herbert Walker was in charge of a baptismal service held Sunday, July 4th, in Bradford Branch Chapel, at which the following were baptized and confirmed: Ralph Noel Maud, baptized by Brother John C. Harrison and confirmed by Brother Fred

Laycock; Ada Craven, baptized by Brother Harrison and confirmed by Brother John W. Bradbury; Stanley Rawnsley, baptized by Supervising Elder John W. Boud and confirmed by Bishop Henry M. Taggart; Jessie Cliffe Smith, baptized by Elder Clyde L. Barraclough and confirmed by Brother Fred Bradbury; Mary Waugh Hargreaves, baptized by Elder Barraclough and confirmed by Elder A. Burt Keddington; Elsie Chapman, baptized by Elder Barraclough, and confirmed by Elder Marvin G. Butterworth; Georgina Mackay Lumsden, baptized by Elder Keddington, and confirmed by Elder Alton D. Merrill; Ian Allan Jennings, baptized by Elder Merrill, and confirmed by Brother Thomas I. Watkins; Veronica Hopwood, baptized by Elder Merrill and confirmed by Elder Arthur W. Jorgensen; George Hubbert, Mona Hunter and Norma Tweedy, all baptized by Elder Butterworth and confirmed by Elders Boud, Barraclough and Ivan D. Voorhees. One hundred and ten were in attendance at the services, the first to be held in the new Bradford Chapel.

LONDON—Southwest Branch M.I.A. sponsored a concert presented by the Millennial Chorus on Thursday July 1st. Refreshments were served under the direction of Sister Lillian Torrens.

Members of the St. Albans Methodist Church visited St. Albans Branch on Wednesday, June 23rd, and the speaker was the Reverend Herbert Martin. A discussion followed Rev. Martin's address, led by Supervising Elder Alma J. Larkin.

Officers of the Mutual Improvement Associations of Letchworth, Luton, and St. Albans Branches met in St. Albans Branch Chapel, Tuesday, June 22nd, to discuss the special summer activities for their branches. The meeting was conducted by Brother Albert

Worby, District M.I.A. Supervisor. Elder Richard S. Tanner, Mission Y.M.M.I.A. secretary, Sister May Gardner, Mission Y.W.M.I.A. secretary, and Sister Florence Malmberg, president of the Y.W.M.I.A., were in attendance.

LIVERPOOL—At baptismal services held Monday, July 5th in Burnley Branch Chapel, Mary Jane Collings and Henry Herbert Speight were baptized by Elder Ervin Clark King and confirmed by Elder Wilmer A. Nicholls and Supervising Elder King E. Beagley, respectively. Brother Luther Espley of the Branch presidency was in charge of the services.

MANCHESTER—Fifty-two children attended the Primary Social held Wednesday, June 30th, in the Rochdale Branch Chapel. Sisters Maud Teale, Kathleen Carrol, and Doris Crossley were in charge of the affair.

An "at home" social was given Saturday, July 3rd, in the Rochdale Branch Chapel by Brother John Woodhead, Sister Bella Woodhead and Emily Howarth, in aid of the football club. Nearly one hundred were in attendance.

SHEFFIELD—With more than 210 in attendance, a programme of songs, skits and dances was presented by the Welney Juvenile Concert Party and Mr. Charles Howard and Company in Sheffield Branch Chapel, Thursday, July 1st. The affair was planned and directed by Brother George A. Stubbs, superintendent of Sheffield Branch Sunday School, and the proceeds were in aid of the children's seaside holiday.

Brother George A. Stubbs was in charge of the children's concert party held Saturday, June 26th, in Sheffield Branch Chapel. More than 75 people attended the concert, which was in aid of the Sunday School outing to the seaside.

PERSONAL

WILD-ATKINSON—Sister Grace Betsy Wild was married to Mr. William Atkinson in Eastwood on

Saturday, June 12th. Elder H. Hooper Mortensen was best man at the affair.

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

- Aberdeen:**
Corn Exchange,
Hadden Street,
Off Market Street.
- Accrington:**
L. D. S. Hall,
Over 9, Church St.
- Airdrie:**
L. D. S. Hall,
40, Hallcraig Street.
- Barnsley:**
Arcade Buildings.
- Batley:**
L. D. S. Hall,
13, Wellington Street.
- Belfast:**
Arcade Buildings,
122, Upper North St.
- Birmingham:**
L. D. S. Chapel,
23, Booth Street.
Handsworth.
Council Schools,
Stratford Road,
Sparkbrook.
- Blackburn:**
L. D. S. Hall,
St. Peter's Street.
- Bolton:**
Corporation
Chambers,
- Bradford:**
L. D. S. Chapel,
Woodlands Street,
Off City Road.
- Brighton:**
105, Queen's Road.
- Bristol:**
Hannah More Hall,
45, Park St., Clifton.
- Burnley:**
L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.
- Cardiff:**
Enquire:
98, Albany Road.
- Clayton:**
Central Hall.
- Derby:**
Unity Hall.
- Doncaster:**
L. D. S. Hall,
Trafford Street.
- Dublin:**
L. D. S. Hall,
8, Merrion Row.
- Eastwood:**
Library, Church St.
- Edinburgh:**
Ruskin House,
15, Windsor Place.
- Gainsborough:**
L. D. S. Hall,
Curtis Yard.
- Gateshead:**
Westfield Hall,
Westfield Terrace.
- Glasgow:**
L. D. S. Hall,
4, Nelson Street.
- Great Yarmouth:**
L. D. S. Hall,
66a, South Quay.
- Grimsby:**
Thrift Hall,
Pasture Street.
- Halifax:**
L. D. S. Hall,
35, Brinton Terrace,
Off Hansen Lane.
- Hexham:**
Deseret,
Alexandra Terrace.
- Hucknall:**
Byron Buildings.
- Hull:**
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.
- Hyde:**
L. D. S. Hall,
Reynold Street.
- Kidderminster:**
L. D. S. Chapel,
Park Street.
- Leeds:**
L. D. S. Hall,
5, Westfield Road.
- Leicester:**
All Saints' Open,
Great Central Street.
- Letchworth:**
Vasanta Hall,
Gernon Walk.
- Liverpool:**
L. D. S. Chapel,
301, Edge Lane.
- London:**
L. D. S. Chapel,
59, Clissold Rd., N.16.
Ravenslea,
149, Nightingale Lane,
S.W.12.
- Loughborough:**
Adult School.
- Lowestoft:**
L. D. S. Hall,
20, Clapham Road.
- Luton:**
Dallow Road Hall,
Corner of Dallow and
Naseby Roads.
- Mansfield:**
39a, Albert Street.
- Manchester:**
L. D. S. Hall,
88, Clarendon Road.
- Merthyr Tydfil:**
L. D. S. Chapel,
Penyard Road.
- Middlesbrough:**
L. D. S. Hall,
188, Linthorpe Road.
- Nelson:**
L. D. S. Hall,
10, Hibson Road.
- Northampton:**
L. D. S. Chapel,
89, St. Michael's Str.
- North Walsham:**
Enquire:
32, Norwich Road.
- Nottingham:**
L. D. S. Hall,
8, Southwell Road.
- Norwich:**
L. D. S. Chapel,
60, Park Lane.
- Nuneaton:**
Masonic Hall.
- Oldham:**
L. D. S. Hall,
Neville Street,
- Plymouth:**
L. D. S. Hall,
34, Park Street,
Tavistock Road.
- Pontllanfraith:**
Enquire:
81, Brynteg Street.
- Portsmouth:**
Pimco Hall,
Heidelberg Road,
Southsea.
- Preston, Lancs:**
L. D. S. Hall,
96, Friargate.
- Rawmarsh:**
L. D. S. Hall,
Main Street.
- Rochdale:**
L. D. S. Chapel,
Lower Sheriff St.
- Sheffield:**
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.
- Shildon:**
L. D. S. Hall,
100, Main Street.
- Skelton:**
Scott Rooms,
Boosebeck Road,
Skelton Green.
- South Shields:**
L. D. S. Chapel,
98, Fowler Street.
- St. Albans:**
49, Spencer Street.
- Sunderland:**
L. D. S. Chapel,
18, Tunstall Road.
- Tipton:**
Enquire at:
72, Tursfield Road.
- Varteg:**
Memorial Hall.
- West Hartlepool:**
L. D. S. Chapel,
7, Osborne Road.
- Wigan:**
L and Y Station.
- Wolverhampton:**
L. D. S. Hall,
Hill Street,
Off Lower Stafford Rd.

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